Digitized by Arya Samaj Foundation Chennai and eGangotri

Om

Lead us, Lord, from untruth to truth, from darkness unto light and from death to immortality

Quest for the Infinite

R
4.548
M-Q

By

Prof. Ram Prasad Vedalankar

Acharya & Pro-Vice-Chancellor
Gurukul Kangri University, Hardwar

Published by:

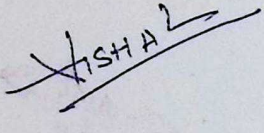
SHRADDHA SAHITYA PRAKASHAN

Ved Sadan, Arya Nagar, Jwalapur, Dist. Hardwar
Uttar Pradesh, India - 249 407

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Dayananda Era 160

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

QUEST FOR THE INFINITE

Stock Verification-2024

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"For this soul is incapable of being cut; it is proof against fire, impervious to water and undriable as well. This soul is eternal, omnipresent, immovable, constant and everlasting."

– GITA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्रो० रवीन्द्र कुमार, कुलपति
द्वारा प्रदत्त संग्रह

Dedicated

to the Memory of

Nishi Luthra

Born April 22, 1964 at Chandigarh, India

Died May 5, 1984 at St. Louis, Missouri, USA.

(daughter of Dr. Chaman Lal Luthra and Dr. (Mrs.) Adarsh Luthra)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Om
Lead us, Lord, from untruth to truth,
and from death to imn

Publication 1. "Shraddha Sahitya Prakashan

QUEST FOR THE INFINITE

By
Prof. Ram Prasad, Vedalankar
Acharya & Pro-Vice-Chancellor
Gurukul Kangri University, Hardwar

Published by
Shraddha Sahitya Prakashan
Ved Sadan, Arya Nagar, Jwalapur, Dist. Saharanpur
Uttar Pradesh, India-249 407
Dayananda Era 160

First edition : March 1985 2000 copies
Second edition : January 2000 2000 copies

R 294.548,RAM-Q
127827
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RA
294.548
VED - Q

Price : Rs. 20.00

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PREFACE

Some time ago, I had the opportunity to make an indepth stu
mantras of the fortieth chapter of the Yajurveda. I was ver
impressed with the traits of the philosophy and devotion conta
these mantras. My feeling has always been that these mantras, if properly explained, can go a long way in moulding the mind of the twentieth century man in his search for lasting happiness. The exposition of these mantras therefore formed the subject of my various public lectures sponsored by the Arya Samaj from time to time. The response of the audience has convinced me that, given in a book form, the teachings of the Vedas will travel far and wide.

The book "Anant ki Or" containing the commentary on the 40th chapter of the Yajurveda was thus published in Hindi. The fact that it has already run into two editions is indicative of its excellent reception by the public.

This book is now under translation into Urdu, Punjabi and Oriya. There has been a demand from English knowing people particularly in foreign countries, who are not well conversant with Hindi, that the book be published in English also. Shri Satish Prakash, my research student from Guyana (South America) undertook an English translation while preparing his doctoral thesis on the Brihattrayi of Maharishi Dayanand. This translation was later revised by Shri H.D. Mohindra, retired Under Secretary, Government of India, New Delhi. He has made some very valuable improvements. This translation in its present book form captioned "Quest for the Infinite" has been published with the financial help of Dr. Chaman Lal Luthra, MD (practising ophthalmologist in USA). I am grateful to these gentlemen for their cooperation.

I hope the readers will find this book interesting and useful.

March 1985

Ram Prasad Vedalankar
Ved Sadan, Arya Nagar,
Jwalapur, Dist. Hardwar
Uttar Pradesh, INDIA-249 407

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PREFACE TO THE SECOND EDITION

By the passage of time things have changed rapidly. The biggest one being that Acharya Ji is no more amongst us physically, but his words & works will be alive for long long time to come. In the meantime the first edition of this book has gone out of stock.

In our endeavour to keep Acharya Ji's work & mission of spreading the light of Vedic knowledge worldwide, we have been able to bring this 2nd edition out by the grace of The Almighty God.

This small effort of ours is devoted to him & to his mission on his 65th birthday. We seek co-operation & kind blessings from all of you, as ever.

Smt. Saroj Arya
Shraddha Sahitya Prakashan

7-1-2000

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GLOSSARY

1. Arya Samaj : religious and cultural society founded in India in 1875 by Swami Dayanand for renaissance of Vedic religion.
2. Guru : religious teacher, preacher, preceptor
3. Homa : offering of oblations in sacred fire
4. Karma : actions, deeds
5. Mantras : incantations
6. Maun Vrat : complete silence (during this period, the person does not talk to anyone at any time during the day or night). This helps bring the faculty of speech under complete control. The entire time is spent in study, meditation and prayers. This method purifies the soul of all impurities
7. Sadhana : yogic spiritual exercises
8. Sankhya : one of the six schools of Hindu philosophy
9. Sanyas : last period of human life span. At this stage, a person severs all family ties, renounces his worldly assets. He wears saffron robes, spends most of the time in study, meditation and preaching
10. Sanayasi : a person who has renounced the pleasures of the world and is engaged in giving religious sermons
11. Upanishads : these are 10 in number; are commentaries on the Vedas written by seers
12. Vanaprastha : stage of life preparatory to Sanyas, when a person gives up married life, resides in some religious hermitage and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

devotes his entire time to prayers and study of religious scriptures

13. Vishnu : one out of millions of names of God—means one who pervades the entire universe, animate and inanimate
14. Yajurveda : one of the four books of divine revelation at the beginning of the universe
15. Yaksha : legendary divine person well versed in scriptures
16. Yoga : science of communion of soul with God
17. Yoni : type of life—human or animal or vegetation
18. Yudhishthira : eldest of the five Pandava brothers as mentioned in the great epic Mahabharat (written by sage Ved Vyas)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INTRODUCTION

The etymological meaning of the word 'Anant' is infinite and limitless, that which has no boundary or line of demarcation, inexhaustible, indestructible, which is not subject to decay, which is always present, and all pervading etc. Because of these characteristics, God, the beloved of all, is known as INFINITE. HE is inherent in all beings. HE is also called VISHNU.

God pervades the entire universe, animate and inanimate. HE is present in each and every particle at all times. There is no place, no atom wherein HE is not present. Besides HIM, everything in the universe is transitory and destructible. We have therefore to seek that infinite and limitless GOD.

All human beings are mortal. Each of us, therefore, spends almost his entire life in search of the eternal support and protection. In this quest, a person seeks shelter of various 'Gurus', but they all desert him. Whenever any one seeks support and shelter of such persons, they seem to be gradually shirking away from him. Some times, a person feels that the support or shelter which he has secured is permanent, but very soon when he comes to know that this support/shelter also is not permanent, he feels sad and disappointed. Then again, he starts seeking a support which should be eternal, infinite, limitless and all pervading. Such a shelter is nothing but God.

According to the teachings of Upanishads, this shelter is man's biggest and greatest support. A man knows that, if he is able to secure this permanent support, he will not have to feel sorry or disappointed later. On the other hand, he will feel reassured and happy. He will be blessed with purity and chastity of character, which he cannot find anywhere else. All supports other than that of God are transitory and terminable. The feelings of happiness and security arising out of such sources of support are also likewise temporary. Therefore a person wishes to know and realise the Infinite, Indestructible, All pervading and Omniscient God.

The question then arises as to where and how should a person realise GOD? Is HE within or outside your ownself? The infinite and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indestructible God is all pervading and is present everywhere, at all times, but the spiritual aspirant is not. He is present at a particular place only at any given time. Therefore he cannot see God everywhere. He can see and meet God only within his own mind through concentration, because both God and his soul are present therein. When a person sees God present within, all sorrows and fears disappear. Feelings of greed and attachment also vanish. Thereafter he always finds perfect bliss all round.

How to realise the infinite, indestructible, all pervading God who is eternal source of all bliss is described vividly in the 40th chapter of the Yajurveda. For the sake of convenience, we shall divide the subject matter contained herein into the following six broad headings:

1. Spiritual aspirants fit for God realisation
2. God and HIS manifestation
3. Secrets of Sambhooti-Asambhooti and Vidya-Avidya
4. Knowledge of body and soul and recitation of Om
5. Realisation of the infinite God and surrender to Him
6. Ultimate realisation of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS

Preface

Glossary

Introduction

1 Spiritual Aspirants Fit for God Realisation 1

2 God and His Manifestation 11

3 Secrets of Sambhooti-Asambhooti and Vidya-Avidya 16

4 Knowledge of Body and Soul and Recitation of Om 23

5 Realisation of the Infinite God and Surrender to Him 28

6 Ultimate Realisation of God 30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER ONE

SPIRITUAL ASPIRANTS FIT FOR GOD REALISATION

The first essential for realising the Infinite, Limitless, Indestructible, All-pervading, All-mighty God is that the spiritual aspirant should be truly worthy. In other words, he should be adequately equipped in his mental vision for a meeting with God. The first three mantras of the fortieth chapter of Yajurveda lay down the foundation of such qualities. The essence of these mantras is explained in the following five principles, which an aspirant must imbibe and practise in his daily conduct.

1. One needs to conceive of God as being present everywhere at all times.
2. While enjoying the bounties of this universe, one must always feel that everything belongs to God. It is only on the basis of one's actions that one has been given the privilege of enjoying these bounties. This privilege to enjoy must not in course of time be misunderstood as privilege to claim ownership thereof. The aspirant must realise that his actions have determined his current life style, life span and he must enjoy them not only in a spirit of complete contentment but also of detachment.
3. The aspirant should not encroach upon others' rights and wealth, as a matter of fact even such desires should not arise in his mind.
4. During the life span, the individual must be involved continuously in performing his duties. He should be above all desires to be awarded.
5. One should never contravene the dictates of the innerself, because by so doing, one enters alternative forms of existence engulfed in the blinding darkness of ignorance.

The whole range of vedic literature emphasises nearly at every step the all pervasiveness of the infinite Lord, the Anant Vishnu. HE is found seated in the innermost recess of every living creature. In

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

fact, the first mantra of the fortieth chapter of Yajurveda goes to the extent of saying that every object—be it movable or immovable—found on the face of this earth, is pervaded by the infinite Vishnu. When the devotee has this fact of the Lord's all pervading existence firmly established in his heart—and it no longer remains a subject for his organ of speech only—then there comes about a fundamental change in his behavior. Human psychology is such that whenever a man is inclined to do an act opposed to his inner nature of godliness, he naturally looks for a place where no one will catch sight of him while involved in the act. The mere sight of an approaching person will force him to scuttle for the safety of a nearby hide-out. But when convinced of the all-pervading capacity of the Lord—even HIS capacity to know the secretmost thoughts of all the human beings—then the aspirant has to face the fact that his wrong doings can never go unnoticed and unknown.

The Vedas state in very clear terms that whenever two persons share a secret conversation, Lord Varuna is always present there as a silent spectator. There is absolutely nothing that escapes HIS all surveying eyes and ears and every thought, word or deed committed by the devotee will automatically find its corresponding reward coming from the hands of Anant Vishnu. An inner realisation of this basic truth will help the spiritual aspirant to bring a final end to all his wrong doings, his sins of commission and omission. On the other hand, however, others may feel that, if at all there is a Superhuman force directing the operations of this Universe, HE is to be found only in the temples, churches and mosques, that He is not present everywhere at all times. Such persons apparently feel no pangs of a guilty conscience in committing sins outside the so-called limitations of Divine presence—these human-imposed limitations of temples, churches and mosques. Oh! what a pity that institutions originally aimed at inspiring men about fundamental facts surrounding Divine existence have ended up having tables turned on them. For such evil doer, the Vedas give a silent message—"Anant Vishnu sees and hears everything because HE pervades every nook and corner of the universe."

There is a story. Once there were two friends, both of the same village. They used to go to another village to attend school. One day, while returning home, they passed by a field of ripe sugarcane. Ramesh, suggested to Suresh, that they should enjoy a treat by consuming sugarcane. "But, should anyone see us, then....?"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

protested Suresh mildly. "Oh! come on, who will see us? You enter the field from this side and I'll enter from the other. Once inside the field, no one will be able to see us," assured Ramesh. They both entered the field. Ramesh was very much at ease with his conscience. Even what his teacher had taught him at school about God overseeing all human actions could not stop him from plucking quite a few cane sticks. "The image of the Lord could be found only in the temple. How could the temple God come and find me in the act of stealing?" reasoned Ramesh. Thus he had his fill. On the other side, Suresh was having problems. Each time he made an attempt to uproot a cane, an inner voice, reminded him about the evil inherent in the act he was about to commit. "Don't do such a thing", the voice seemed to be saying, "it is tantamount to stealing. How would you feel if some-one were to steal your things? Remember what your teacher taught you at the school, that God oversees the actions of all the human beings". In this way, that inner voice kept restraining Suresh's hand each time he made an attempt to grab the cane. In the meantime, Ramesh, who had had his fill, came up to Suresh. "Well, old chap, how much have you managed to consume?" asked Ramesh. Suresh replied in the negative and explained his inner feelings that helped him desist from committing the fearful act. Of course as Maharishi Swami Dayanand Sarswati explains in his famous book "The Light of Truth", every soul experiences pangs of fear, doubt and shame when inclined to do evil, and these feelings did come to Ramesh also but he paid no heed to them and ended up destroying the purity of his soul. On the other hand, Suresh felt the presence of God in directing him to stay away from evil. Even though he also conceded that God was only in temple, trained as he was to believe that way, still he learnt of all pervasiveness of the Lord from his own inner emotions. And he won in the end. Like Suresh, all aspirants who have conditioned their minds to be constantly aware of the all pervasive Divine presence, will be saved from wrong doings and the purity of their souls will remain intact. And like Ramesh, all those who deny the all pervasiveness of the Divine Lord will end up being spiritually soiled, and will have to reap a very bitter fruit, because the Divine Law of Action and Reaction will compel them to partake of that bitter fruit. Such evil doers not only fall down in the eyes of God but also their fellow human beings. A thief is never worthy of the trust of human society. This is, perhaps, the most hurtful thing for an individual. That is why it is indispensably

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

necessary that all aspirants after truth should be inwardly convinced that there is a Superhuman force which governs all the operations of this vast multi-form universe, that HE is at all times present everywhere, that HE is endless in HIS nature, with no other force capable of circumventing HIS powers. Whatever is allotted to one according to one's merits and demerits by the Infinite Lord should be enjoyed in a spirit of complete contentment. This is the second character trait that helps the aspirant to revolutionise his entire personality and make it a fitting receptacle to contain the special presence of the Master. So, very often do we find that lack of contentment causes the fire of jealousy to take its toll on so many of its best friends. Our approach should always be such as to encourage and mould our minds to view with contentment the things allotted to us in life whether they be a deformed limb, an unusual facial complexion, even poverty, or any other thing over which we cannot exercise any control. Of course, a belief in fatalism should never be encouraged, and wherever possible, every effort should be made to improve one's current standards. But in the absence of the capabilities of improving such standards, the element of complete satisfaction and contentment must be the pillar of one's existence, or else the individual can never be at peace with his own conscience; he will, in fact, be always at conflict with his own self, and the danger is that, since man is a component part of any given society, that conflict will necessarily spread amongst those with whom he has contacts. This contentment will soon give rise to another golden quality—that of detachment or dispassion, and when one can enjoy the bounties of nature with a spirit of detachment, then his devotion will bear a special fruit and his applications will find rich rewards. Once I had conversation with a man who seemed to have been blessed with almost every possible convenience one can think of. He had lucrative business and a one storeyed house, furnished lavishly. His wife was lovely and devoted. His children were healthy and accomplished. One day, I met him and as is customary, I enquired of his welfare. "Oh all is well but. ...", he replied and stopped short. I immediately sensed that something was wrong and pressed for an answer. He replied "You see, I have everything one can think of. The only thing that worries me is that my house is only single storey, while my neighbour's is a two storeyed one. I wish I could have one like his." "But tell me", I asked again, "Should you have a two-storeyed building, will you be satisfied then?" "Oh yes, I shall," he replied. I

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

then explained to him the nature of his satisfaction—that his being satisfied depends largely on acquiring what others possess, even though, in reality, all his needs can be fulfilled by what he currently possesses. Satisfaction such as his can never be stable and lasting; in fact, there is no satisfaction at all—it is greed and it has roots in jealousy, which always comes about when there is no true contentment, and no inner awareness of a Superhuman force directing one's life. In such circumstances, when a person sits down to pray to God, his attention throughout the prayer time wanders on what others possess, never rests on God, resulting in his never being satisfied with anything in life. The man in the story just quoted will be satisfied for a while with his newly acquired two storeyed house, but not long afterwards, seeing a three storeyed building somewhere, he will again be inclined to fall into fire of desire. For him, possessing this world is the end-all and be-all of life.

There is a person named Mohan whom I know for the past several years. He is not satisfied with his children, his relations and his wealth. He is also not satisfied with his status and the respect he gets in the society. He is always murmuring "Look here, that man is rich, healthy and strong, and I am poor, sickly and weak. His son is very handsome and accomplished, mine is not. His daughter is educated, mine is illiterate, his house is modern and his car is new, my house and car are both old. His son got a Master's Degree and a job also, while my son, is still unemployed although he also possesses a Master's degree, etc" All such ideas do not help a person to feel satisfied with his acquisitions, which are the fruits of his own actions, but make his mind hanker after the wealth of others and thus make him jealous of them. As a consequence, his dealings with others also become unfair and undesirable. How can such a person ever concentrate in his meditation on God?

There is another person Sohan in somewhat similar circumstances. Some one says to him "Look here, your house is not decent, your car is very old and your furniture also is of very poor quality. Your sons are not highly qualified and well placed in life. On the other hand, your brother possesses a grand house, a new car and all new furniture. His children are also well qualified, handsome, smart and well placed" Sohan immediately replies "all what you say is quite correct, but whatever God has bestowed on me and my brother is based on our individual actions. My house provides sufficient shelter for me and my family. My car, though old, serves

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

our needs of going places. It is only my children who are going to look after me in my old age. My wife has managed my household, has begotten me children and looked after my comforts all along. She has maintained good and cordial relations with other family members and earned the esteem of all and brought name and fame to me. I cannot fully describe the contentment that I get from all these. I am grateful to my dear God for HIS justice for having bestowed all these on me. Why should I ever curse HIM and my fate that my brother is more fortunate than I am? If later on, I feel the necessity for a new and bigger house, when my sons get married, I shall expand my business and when GOD will bestow wealth on me, based on my actions, I shall buy another house according to the then circumstances. When my capabilities, temperament and actions differ from those of others, my acquisitions must also differ. Why should I think that I must possess all that they have. Whatever they have got, is based on their own actions. Feeling jealous of others is most hateful. I should feel contented with what I have based on my actions. I should enjoy these also with a sense of detachment. This way alone, I shall become worthy of meditating on the Infinite, Limitless and Indestructible GOD. I shall also be able to concentrate in my meditation then."

However there are others who perceive an end to the relationship between themselves and the things of the world. Through the purity of their conception processes, they realise that the bounties contained in the world are only meant for aiding the individual in his climb for a more elevated existence in which the experience of pain will be forever missing. Holding on to the things of the world with a spirit of possessiveness will always hinder the progress in the up-climb and tighten the chains binding the individual to the pillars of pain. For such aspirants, meditation on God will not be a pain and a forced exercise, but a natural one, because God is that Reality itself, whose principles they seek out and recognise in everyday life. For them, there is no need for a two storeyed house, when one storeyed building is enough to serve their requirements. For them, possession of two cars instead of one may very well be a source of pain rather than pleasure, more so if one car is enough to meet the needs of the family. They are the only ones who can see themselves as components of one good family, and that their taking of undue shares of the worldly possessions will result in their fellow brothers being left with little or nothing at all.

To illustrate this point, we can quote an example. A couple with a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

son and a daughter are living a very happy life. One day the father happened to pass by a draper shop and saw a nice jacket costing $120, which he liked. He suggested to his son that he should go and buy the jacket for himself. The son knew that his father's monthly income is $600, out of which he contributes $200 to Provident Fund. $300 are spent in kitchen, leaving only $100 for miscellaneous expenses including clothing, shoes, cosmetics etc for the entire family. He felt that he was at best entitled to his share of $25. He argued to himself that his buying a jacket of $120 would be at the cost of his parents and his sister. He did not like the idea of usurping others' share. He did not therefore agree to buy the jacket and told his father so. The father tried to convince him by saying that he would look very smart with that jacket on and that would please the family very much. The boy would not, however, budge. He argued that he would always be smarting under the feeling that he had usurped some one else's share and this feeling would distract him in his meditation. He suggested that his father buy him an inexpensive pullover costing no more than $15 and buy a present for his sister with the money saved. He explained that the feeling that he is not taking more than his share would make him contented and help him in concentration in his meditation on God.

When a person believes that God is Infinite, Limitless, Indestructible and All Pervading and enjoys whatever God has bestowed on him based on his own actions, with a sense of contentment and detachment, his attitude and behaviour please others. When his attitude is that of contentment and detachment, he would never covet the wealth of others. If a person ever desires to possess all that others have got, namely good health, wealth and name, he should not feel jealous of them but should imbibe all their good habits and truthfully follow in their footsteps.

To live in the world and be constructively involved in the accomplishment of good deeds is the highest social culture a man can adopt. This is the third character trait necessary for the aspirant to make himself fit for God realisation. It is impossible for a man to live altogether aloof from the rest of the world. The whole universe makes up sum-total existence and each creature is a unit of that existence—a unit that enjoys an interrelation with all other units. Every unit will be subjected to ultimate death if it does not sustain itself, give sustenance to others and in return take sustenance from them. All these units make up a harmonised, complete and inter-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

related whole. Plants emit oxygen which a man inhales, while these very plants take carbon dioxide which a man gives off while exhaling. And so the whole world goes on. I can exist smoothly only if I give others sustenance and take sustenance from them. In fact my privilege to exist remains intact only in-so-far as I am tangibly involved in contributing to the revolving wheel of giving and taking of sustenance. In other words, I must be active while living. The minute I become inactive and still continue living, I become a thief, because I start living only on the stolen means of sustenance; hence I become a liability rather than an asset for the society. However, if I were to keep getting myself involved in doing work both for myself and for the society in which I live, and furthermore in dedicating the fruits of those deeds towards strengthening the roots that give sustenance to the tree like universe, then not only do I become an asset, a saviour and builder of human society, but I also increase the powers and purity of my own soul. Because, in making myself a channel for selfless work, I have automatically snapped asunder the bonds of 'I' and 'mine', infatuation and false pride that have kept me in bondage for years. Previously, any action that I committed was accompanied with the desire for its reward, and that desire in reality transformed itself into another of the so many chains to bind me. But in the performance of selfless work, there is no desire for reward and hence no more fetters. And furthermore, the innate power of my soul having evolved and grown, all the chains present from before get snapped. And not only that, since I am constantly involved in selfless deeds, there is no spare time for my brain and thinking faculty to be transformed into a devil's workshop, to scheme and plan evil against others. Once it happened that there were two college students who had just completed their examination. One of them, Kamendra by name, kept asking the clerks at the examination office when the examination result would be declared. The Registrar informed him that the result would be declared at the end of the month. However, to Kamendra's disappointment the result was delayed. He was in such a hurry to know his result, that he kept swearing at and cursing the Registrar and other officials for the delay. The other student, Karmapal, however, as soon as he finished his examination, immediately sought admission to a two month course in Journalism, and after that went home to spend a couple of days with his family, at the same time teaching some of the little children in his village. He was not in the least worried about the date of declaration

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the result. When he returned to his college, he had the result delivered to him. The clerk, handing him the result, said "Karmapal, we were looking for you to give you your result. Kamendra, your friend, took his quite some days ago. No doubt both the students got their results. The Registrar never intended keeping back anyone's result. Kamendra did get his result earlier, but at the expense of his patience, mental calm and good reputation. During the holidays, he did nothing for himself and the society. Karmapal got his result later than Kamendra, but gained an increase in his patience, mental calm and personal reputation. And not only that, Karmapal became some sort of a journalist, an extra feather in his cap, in addition to having done some selfless work for children of his village. Karmapal has risen in the eyes of God, whilst Kamendra has ended up in being a non-believer in God, perhaps himself being unaware of it. His desire to have the examination result even before it could have been supplied, proved for him a chain that bound him to mental unease. The fundamental difference between the two students is that one is selfless and the other is selfish, resulting in the former being happy and the latter being sad. The selfless one smilingly leaves the fruit of his committed action for a higher authority to give, while the selfish one wants to hurry up the process of the awarding of the fruit, and tends, if allowed, to take the law into his own hands and award his own fruit. The difference between these two students is indicative of the difference that lies between the two types of people to be found in the world—one type interested only in the accomplishment of the deeds, while the other is set after rewards of particular acts. The first type of people keep acknowledging the special graces of God without fail, while the second one, if things do not turn out favourably, can go so low as to curse God. In order to save the human race from the pain which the second type of the people experiences, the Vedas urge all people to be constantly involved in selfless work and leave the fruit of their actions in the hands of God, whose task it is to award fruit. And we should rest assured that only such fruit will be awarded as is commensurate with the type of action performed.

Whereas for becoming worthy of proceeding towards the Infinite, Limitless, Indestructible and All Pervading God, it is necessary for a spiritual aspirant to possess the following four qualities:—

1. to accept God as All Pervading
2. to enjoy with complete contentment and detachment whatever he gets by the grace of God and as a result of his actions

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. not to covet the wealth of others
4. be always active

It is also necessary that he should never disregard the dictates of GOD, who is always present in his soul. How can a person who has no longing for the Infinite, Indestructible and All Pervading GOD, and who has no faith in HIS dictates ever meditate on HIM?

As has been pointed out earlier in this book, whenever a man is on the point of committing an evil act, there comes from within a voice that keeps reminding him of the principles of morality and spirituality, as was the case of Suresh when he was on the point of stealing someone else's sugarcanes. This is the voice of God. Opposed to this is the voice of ego, that refutes what the Divine has to say, and in many cases this second voice wins for a while. For the ego to win, the individual has to suppress the Divine voice, in fact render it completely ineffective, before he can be involved in his sins. This interferes irreparably with the purity of the human soul, and the Vedas warn in very strong words those who destroy the purity of their souls by suppressing the divine voice. Forms of existence engulfed by darkness await those who suppress the voice of God and give precedence to the voice of ego. However, the aspirant who always gives prominence and honor to HIS divine voice, becomes harmonised and fit to receive the golden gift of God realisation.

In brief, for a person to become worthy aspirant of the Infinite, Limitless, Indestructible God, it is essential that he should scrupulously observe the following:—

1. accept God as All Pervading.
2. enjoy with contentment and detachment all that God bestows upon him as a result of his actions.
3. abstain from coveting the wealth of others, should labor hard to achieve what he wants, feel contented with what God gives him, based on his actions.
4. should always remain busy in action so that there is no time left for thinking of the results thereof. Of course he should ponder over the possible results thereof before taking any action.
5. should always act according to the dictates of his conscience and never against it.

By faithfully following the above five principles, a person can become truly worthy devotee of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER TWO

GOD AND HIS MANIFESTATION

The aspirant should fully understand how God manifests HIMSELF, and should have no misgivings about it. Because if the aspirant meditates on HIM even for ages without knowing about HIS manifestation, he will only be moving in the dark and would not be able to realise HIM. Perhaps we can explain this point with an illustration. Imagine we have to receive an important visitor, whom we have never met before, at the railway station or airport. Unless we know some details about his identification such as his build, height and complexion etc, we can hardly expect to recognise him. This might result not only in the visitor being inconvenienced but also our feeling frustrated. But how delighted shall we both feel, should we immediately recognise him, the moment he alights from the train or plane. If the spiritual aspirant has no clear knowledge of the manifestation of God, he is bound to falter in his quest for HIM. I will quote a small incident to clarify the point further. Once I was walking in the company of my two colleagues to a particular village for delivering a public lecture. One of my colleagues was wearing saffron robes like those of a sanyasi. He was also of strong build. On the way, we came across an illiterate villager coming from the opposite direction. He was very innocent but extremely sentimental. As soon as he sighted us, he approached my colleague in saffron clothes, saluted him with deep reverence and addressed him thus "Who knows in what form I may see God? It is indeed the result of my noble deeds of past several lives that I have seen God today. The objective of my life has been accomplished at your very sight. In what manner should I worship you? Please visit my house and sanctify it". My colleague tried to parry him off and proceed towards his destination. The villager felt very much distressed and entreated him repeatedly to visit and sanctify his house. It was with great difficulty that we could make him understand that the person concerned was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not God but a human being in flesh and blood like us all. Then only we could get rid of him. He left us feeling very much dejected and was looking back at us again and again, emotionally surcharged. Had he correctly known how God looks like, he could not have mistaken this person as God. Therefore the aspirant should first clearly understand what God is like. The fortieth chapter of Yajurveda describes in detail how God manifests HIMSELF.

According to the Vedas, God is a motionless entity but is faster than mind. The mind perceives something and then immediately reaches it. It obtains knowledge of only that object, whereas being all pervading, God is already there and has full knowledge of everything. Someone who is present only at one place has to move to get to another place. There is no need for God to move because HE is present everywhere at all times. God knows every place, every person and every thing before even the mind gets to know of them.

God is a unique force, because he cannot be reached with organs of the human body. These organs can only know, see, taste, smell and touch various objects. God is beyond the reach of such senses. Mind cannot think of HIM. God is thus beyond the reach of mind and intellect.

According to Ken Upanishad, God is indescribable by the tongue, but the tongue cannot speak without HIM. Eyes cannot see HIM but can see other objects only because of HIM. In fact, that which gives power to these organs to function is God. It is God alone that gives power to the mind and intellect to function. God transcends the human senses and organs, both internal, like mind and intellect and external like eyes, ears, nose and tongue etc. HE is something that can be experienced only by the soul. God and soul are the two conscious entities in this universe. Only a conscious entity can recognise another conscious entity. Therefore, it is the soul only which can see the manifestation of God. We should therefore try to realise God only through the soul.

God is so pervasive that there is no place without HIM. Because of this qualification, although HE is motionless, HE overtakes every moving object. The soul resides in the Infinite, Indestructible and All Pervading God and performs various functions. The soul cannot do anything without HIM. In fact, soul cannot get away from that Infinite and All Pervading God, who has set the entire Universe including all atoms and molecules in motion. The surprise, however, is that God HIMSELF is motionless. HE sets the universe in motion only by HIS wish.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

God is both far and near. HE is far from those who are ignorant, unwise and unintelligent. HE is near to those who are knowledgable, wise and thoughtful and spiritually purified. HE is everywhere inside the world and also all around it. This is exactly what is meant by the idea of HIS pervading the entire universe.

When a person can perceive all beings in the Infinite, Limitless and Indestructible God and HIS presence in all beings, such a learned man has no misgivings left about the manifestation of God. He then has no malice towards any one. This state of mind is called universal love. The good that arises out of correct appreciation of the form of God is that as HE is found present in all beings, a person feels that human body is the temple of God, and that wise person therefore entertains love for every living being which itself rids him of malice towards others.

When a learned and knowledgable person begins feeling the presence of soul alongside God in his mind and starts meditating on God, he gets free from attachment and grief. He also gets rid of indulgence and jealousy. Because if he were engrossed in some destructible and limited object, he would have grown attachment towards it and separation therefrom would have caused grief. Permanent absorption would have also caused feelings of indulgence. This would also cause malice towards opposing objects. But he is now submerged in God, who is present everywhere and in all beings. Thus, being always immersed in God, there is no possibility of separation from HIM, hence there is no sorrow either.

The Infinite, Indestructible God does not belong to any one country. HE belongs to the entire universe. In other words, HE is present everywhere at all times. HE is immersed in every being. This is the first and most important aspect of the manifestation of God, which a true spiritual aspirant should fully understand. Without understanding this and believing in it devotedly, a spiritual aspirant cannot proceed towards God realisation.

The second quality of the Infinite, Indestructible God is that HE is the only one, unique and divine. There is none other like HIM. Therefore, whatever the spiritual aspirant can get from HIM, he can get from none and no where else.

The infinite, indestructible God is all powerful. HE is in no need of help from anybody in performing HIS functions. The surprise is that although HE does not have either a physical or astral body, eyes, hands, feet and other organs like human beings, HE creates this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

beautiful and divine universe that we mortals with eyes, ears and other physical organs are greatly mystified and keep wondering. Because HE is without physical body, HE is so immersed in all human beings that no one can subsist without HIM.

God is chaste and pure and is free from the pangs of ignorance, indulgence and malice etc. Sin can never enter HIM. The nearer a spiritual aspirant gets to HIM, who is always and at all times free of sins and all impurities, he also gradually becomes sinless, chaste and pure.

God is poetic, learned and omniscient. HE always guides everybody from within and outside to embark on the path of righteousness. Not only this, HE is so wonderful that HE comes to know the tendencies/feelings/thoughts as they arise in the human mind. It means that however closely guarded secret we may keep our feelings/thoughts from other human beings, we cannot keep them secret from God.

God is present in all directions, north, south, east, west, above and below. HE is the root cause of all, but there is no cause for HIS existence. HE is self existent, uncreated and is beginningless. HE exists because of HIS own power. HE is not born out of contact nor is ever destroyed by separation. HE is always free from cycles of birth and death, progress and decay.

The infinite, indestructible and all pervading, omniscient and just GOD who is present in the minds of all beings at all times determines the type of life and life span based on the past actions of the soul. The judicial system of God which sustains and pervades the universe is indeed unique.

If a person gets to know about God as explained above in the context of Vedic teachings, he can never falter or have any misgivings. When he comes to know that God does not possess a body, he then realises that all these images and idols that one sees in this world made of clay, stone or metal cannot be those of God. These are man made replicas of human bodies. God has been described in the Vedas being such that human organs cannot perceive HIM. The human eyes cannot see HIM, ears cannot hear HIM, skin cannot touch HIM. Mind cannot think of HIM, intellect cannot know HIM, because HE is not an object of study by these organs. HE is only subject to experience by soul. God is the very entity which gives strength to all these human organs to perform their functions. To know that Infinite, Indestructible God, one has to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

keep the internal and external organs like mind, intellect, eyes, ears, tongue, nose etc concentrated and under complete control of the soul. It is only when the soul goes into trance that the spiritual aspirant can realise God.

The true spiritual aspirant should therefore always feel the universal presence of God, who keeps the entire universe in motion, although HE is never in motion, who is far away from the persons who are ignorant and engrossed in the feelings of attachment and malice, but at the same time is very near the learned and meditative persons, and who is present within and encompasses all beings. Having known HIM to be present in all human beings and all human beings present in HIM, a spiritual aspirant should constantly try to rise above the feelings of attachment and grief and realise God who is unique. Having realised that God is all pervading, all powerful, without a physical body, is present in the soul of all beings, is pure and chaste, is free from all evils, is omniscient, self existing and just towards all beings, the seeker should always concentrate on HIM and try to realise HIM.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER THREE

SECRETS OF SAMBHOOTI-ASAMBHOOTI AND VIDYA-AVIDYA

Even after having become truly worthy of meditation and having fully understood how the Infinite and Indestructible God manifests, the spiritual aspirant cannot make much progress without understanding four secrets. These are Sambhooti and Asambhooti, Vidya and Avidya.

A spiritual aspirant once narrated his experience to me thus. "I practised meditation for a long time. This was no doubt absorbing but suddenly one day I was so much upset that everything seemed dull and uninteresting. I sought the counsel of my Guru who was also my guide. His replies and explanations did not much satisfy me. At last I abandoned that life style and came back home disspirited. Now I spend 10-15 minutes in my daily prayers. I also listen to the tapes of religious discourses and devotional songs. This gives me some entertainment, but I always feel that I have lost something very valuable. I try very hard but am unable to regain that stage of meditation. In this mental condition, I do not find any solace even at holy places of pilgrimage. I cannot understand what all has happened."

Similarly several persons, after having learnt yoga, and having renounced their wordly possessions, again discard their saffron robes and re-enter the family life like ordinary beings. They often listen to long sermons and experiences of others regarding renunciation and also conduct deep studies in this connection and hilariously sing devotional songs. But the surprise is that when they start on meditation, they experience darkness all round and cannot concentrate.

I shall narrate the example of an individual. As a family man, he was devoted to the study of religious scriptures and used to partake in religious discourses. He had deep faith in God. He had some drawbacks also which were often pointed out to him by several learned

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

persons on various occasions. But as the saying goes "old habits die hard", he could not free himself of his drawbacks. Later in course of time, he got initiated into Vanaprasatha. Once he observed Maun Vrat also for one month at a stretch and spent the entire period in prayers. A learned person also often visited him and gave sermons to him after the usual HOMA. But all this while, this person remained dissatisfied. One day, he invited the same learned person to his cottage and thus narrated his tale of woe. "When I observed Maun Vrat for a month, everything appeared to have been normal for the first 27 days, but later I started feeling uneasy and often heard an inner voice warning me that I am not going to reach my goal" Saying this he started crying but composed himself a little later and requested the learned person to guide him on the proper path, otherwise he would be a complete failure in life, as he had renounced family life already and has not been successful in Vanaprastha. The learned person consoled him and advised him thus "Do not lose heart, you have come to a stage, where, even if you do not achieve anything now, there is no fear whatsoever of losing anything. If you persevere, you are sure to be successful in the end. Even if you do not achieve your goal in this life, there is nothing to grieve about. The distance between you and God is getting reduced to the extent of your achievement in this life. Do not get disappointed." This advice proved a boon to that spiritual aspirant and he persevered in his prayers and devotion. In course of time he got initiated into Sanyas.

There are many similar incidents connected with the experience of others also. It is hardly appropriate or necessary to quote them here. It is mainly because these persons have not understood these four secrets, that they are unsuccessful in their attempts at God realisation. It is mentioned in the Vedas that those who worship Asambhooti fall into darkness and those who are always immersed/engrossed in Sambhooti alone fall into deeper darkness. Likewise those who worship Avidya fall into darkness, while those who are always absorbed in Vidya alone fall into still deeper darkness. The wise and the learned say that the results of worshipping Sambhooti and Asambhooti, and Vidya and Avidya are quite different from each other. Those who know and worship Asambhooti-Sambhooti and Avidya-Vidya simultaneously are always successful. They can escape death and attain immortality.

What are Sambhooti-Asambhooti and Vidya-Avidya? We shall now explain these in the light of Vedic teachings. These four words of Sanskrit, can be translated into English as follows:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sambhooti .....evolution, existence
Asambhooti .....dissolution, destruction
Vidya .....knowledge, meditation
Avidya .....action (as distinct from meditation)

We shall first deal with Asambhooti and Sambhooti. Asambhooti is that form of matter which has not yet taken concrete shape. It is the material cause of the whole universe i.e. it is the name of primordial matter. This is also called as dissolution or destruction. It is so called because at this stage, all the material things of the world disintegrate into their basic elements. The modern day scientists also admit that matter is never destroyed; it only changes form. When we say that something has been destroyed, we actually mean that the substance has disintegrated into its original elements. Conversely, Sambhooti is that matter which has assumed a concrete shape in the universe. It reflects the effects of original cause i.e. the visible universe.

There is a person who is always morose. He is most indifferent towards his body and health. He argues "Why waste time in looking after this physical body, as death is certain one day or the other; and the body is bound to disintegrate into its basic elements i.e. earth, fire, water etc." Such a person is always sad, disappointed and disspirited. He has no enthusiasm or interest in anything in life. If someone suggests to him "Let us go and meet some learned person and listen to his sermon", he immediately declines saying "what is the good of meeting, ultimately we will have to part company and separate". Similarly if some one suggests "let us visit some place of interest or see some object of art etc he is likely to reply "what good will it do as these are likely to vanish one day". Such a person is living in deep ignorance. He does not see the material universe in its present form of existence, but is always worried about disintegration of the matter into its basic elements in course of time. He does not look at his body in its existing form capable of performing actions, but is always worried about its ultimate decay and dissolution. He cannot make full use of his body and universe around him. Once a person purchased a costly luxurious car. He invited his father to travel in the same to meet other people at different places. However, the father had a negative attitude. He remarked "what is so great about this new luxury car; it is going to get old one day and will be thrown in a junk yard." To this, the son, an intelligent young man, responded "At present this is serviceable; why bother now about

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

what might happen much later". Similarly we have been blessed with this human body for living in this universe for a sufficiently long time and progressing steadily on the path of God realisation. Why should we now worry that one day this will get old, decay and disintegrate into its basic elements.

There is another person who is always engrossed in Sambhooti i.e. the universe, as it exists at present. He is all the time absorbed in the gratification of his sense organs. He always indulges in the pleasures of the world. Such a person will fall into deeper darkness. The first person who always feels that the world will disintegrate into its basic elements considers the world to be transitory and does not feel attracted towards it and so does not get involved in the materialistic things. When the material things finally disappear, he does not feel grieved. On the other hand, the other person, who is fully absorbed in the worldly pleasures, wastes all his time in seeking and enjoying new objects of pleasure. And in doing so, often, knowingly or unknowingly commits many wrong deeds or sins, for which he will have to atone later. And when these material objects get exhausted, or when he himself has to leave the body at the time of death, he experiences great mental agony.

Although the results of Sambhooti and Asambhooti are different, if a learned person understands the two simultaneously and acts in the light thereof, he can well regulate, control and synthesise his activities. The spiritual aspirant should therefore always keep in mind the true knowledge of Sambhooti and Asambhooti. The result will be that, while enjoying the pleasures of this world, he will never feel attached to them. He will also not feel aggrieved at the loss of these pleasures nor will he fear death any longer, because he knows fully that only the material world will perish and it is only the mortal body that decays and dies.

It is mentioned in the Vedas that:

1. into deep darkness falls he who worships Avidya
2. into deeper darkness falls he who worships Vidya alone
3. the fruits of Vidya and Avidya are different
4. he who knows the reality about these and worships Vidya and Avidya simultaneously, overcomes death through Avidya and attains immortality through Vidya.

It is therefore obligatory that a spiritual aspirant should fully understand the concept of Vidya and Avidya in the same manner as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sambhooti and Asambhooti and worship Vidya and Avidya with equal devotion.

Now let us examine in some detail what are Vidya and Avidya. There is little disagreement on the meaning and interpretation of Vidya. It means knowledge or wisdom. This knowledge relates to God and soul. Mind and intellect are the instruments of Vidya. Avidya on the other hand, can have a number of meanings. It may mean lack of knowledge, learning and wisdom. It can also mean incomplete, incorrect, defective or misconceived knowledge. Such an interpretation does not however sound logical because a non-existent thing can never produce any result. How could Avidya (ignorance) overcome death? Therefore Avidya must signify something else which although different from Vidya, should be complementary and supplementary to it. Such a thing can be only KARMA. We must therefore interpret Avidya in the present context as Karma.

Thus having understood that Vidya means knowledge and Avidya means "karma", we proceed to examine the philosophy contained in these mantras. It is said that a person who follows the course of Avidya alone (action bereft of knowledge) falls into darkness. The person who follows Vidya alone (knowledge without action) falls into deeper darkness. The results flowing from Vidya are different from those of Avidya. An intelligent person who understands both Vidya (knowledge) and Avidya (action) and practises them simultaneously conquers death and attains immortality.

How can actions of a person who always lays stress on action alone and never bothers about knowledge save him from clutches of death. Not to talk of death, such a person cannot overcome even ordinary problems in his life. No success will ever come his way, because his actions will not be based on planning and methodology. Despite his industriousness, he will end in failure. Take the case of a man who does not know which side of the knife the blade is. Such an ignorant man is not likely to be able to cut fruits with a knife. Moreover, he will be prone to injure his hand in the process and suffer pain. On the contrary, if a person knows correct side of the cutting blade, he will handle the knife so skilfully that he will be able to cut the fruit without injuring his hand. If, inspite of having knowledge, a person does not act in the light of that knowledge, the fruit will not get cut by itself with that knife. Thus he will not be able to eat the fruit.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
RA
294.548
VED-Q

It is said that no body can attain God without Yog Sadhana. Suppose a person has no knowledge about the body, mind and intellect, he can never attain God by performing various bodily exercises only. The writer has himself seen a certain spiritual aspirant making futile attempts at yogic exercises even at midnight, sympathised with him at his failures and suggested that he should proceed in the light of proper knowledge only. On the other hand, there is a person who fully knows the advantages of Yoga, so much so that not only he himself is an expert, but he can teach even minute intricacies to others. But this person does not himself practise various stages of yoga. He is unlikely to be benefited from his expertise.

In this world, there are many people who belong to either of these two categories. One category is of those, who are totally devoid of knowledge. They abandon their homes with the apparent objective of God realisation, and undertake various rigorous physical exercises such as standing on one leg for several days, sitting on bed of nails and practise other methods of tormenting the body. Such persons waste their entire lives and achieve nothing. The other category is of those persons who have good knowledge of yoga and give logical and lengthy discourses on the subject. They spend their life time in discussing yoga, but because they are devoid of action, they do not ever practise yoga themselves.

12784

Often persons of both categories are found lamenting towards the end of their lives. Some one says that without proper knowledge of the functioning of the human body, he has wasted his life in standing on only one leg at a time by rotation, and rendered both his legs useless. He has made his entire body inactive, but spiritually he has gained nothing in return. Some others lament that although they possess profound knowledge, they wasted all their time in lengthy discourses, disseminating their knowledge about yoga, but never practised it themselves. It is therefore that the Vedas enjoin that both knowledge and practice are necessary for success in life and either of these should not be ignored in preference to the other.

It is mentioned in the Vedas that a person who acts without proper knowledge falls into darkness, but knowledgeable yet actionless person falls into deeper darkness. An ignorant person, who does not know the sharp side of the knife, is likely to injure his hand at the first attempt to cut a fruit. However such a person will learn by experience to hold the knife properly, cut the fruit and enjoy it. Being devoid of knowledge initially, there can be misuse, waste of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

time and energy, but by experience a person soon adopts the correct course. On the other hand, the other person who although possesses know-how of holding the knife, never uses it to cut the fruit. So he is deprived of the fruit itself. It is therefore that the Vedas say that such a person will fall into deeper darkness than an ignorant person who is engrossed in action only.

If a person makes movement—no matter what speed, sooner or later, he will possibly reach his destination. But how can a person ever think of reaching the destination, if he only knows and talks about it but never makes a move in that direction? Therefore, the Vedas say that such a person will fall into deeper darkness than the other person who takes action.

The words Vidya and Avidya bear other meanings also which are full of teachings and inspiration. Vidya is that knowledge which enables a person to achieve salvation. It therefore means spiritual knowledge. Avidya is something different from but akin to it. Such knowledge is in respect of metaphysical world. In the words of Mundak Upanishad or according to sage Angira, both these schools of knowledge are also called Para and Apara. Apara Vidya is that knowledge which is acquired from the study of Rigveda etc and leads to acquisition of worldly comforts and blessings in the light of these teachings and Para Vidya leads a person to God realisation.

Now, those who possess knowledge of the metaphysical world alone fall into darkness, and those who possess spiritual knowledge only (about God) fall into deeper darkness. The Vedas say that if the two types of knowledge are properly synthesised and practised, knowledge of the metaphysical world helps a person to overcome death and the other helps him attain immortality.

We can discuss Sambhooti-Asambhooti and Vidya-Avidya in several other ways also. It is incumbent on the spiritual aspirants that they should fully understand these secrets and practise them in their daily life so that they may be able to overcome all the obstacles/difficulties in this world and ultimately conquer the pangs of death. In the end, such persons will be able to attain immortality.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER FOUR

KNOWLEDGE OF BODY AND SOUL AND RECITATION OF OM

So far in the study of 40th chapter of Yajurveda, we have dwelt upon several topics—what an aspirant needs to do to become fit for God realisation, manifestation of God, synthesis of Sambhooti and Asambhooti, Vidya and Avidya etc. It, however, remains to be clearly understood as to who will realise God and what are the means to do so. We can perhaps answer this question easily by using an illustration. I live in Los Angeles and wish to meet my father and stay with him in San Diego. To reach there, I need to have a conveyance. I hire a car driven by a trained driver who knows the route to that place. Having reached my destination, I get out of the car and enter my father's house. I am extremely delighted to be in the company of my father. The car and driver are left out and I do not bother about them any more as the task for which I had hired them has been completed. My only interest is to enjoy the continued company of my father. Exactly similar is the case of human beings. The soul in the human body is the passenger in the car, the physical body is the car and intellect is the driver. The soul is anxious to meet God; and having reached HIM, it stays there. The physical body and the intellect are left behind in the world and merge in the basic elements of the matter.

The soul that resides in the human body has also been referred to in the 15th verse of the 40th chapter of Yajurveda as "air". It is so called because it leaves one physical body to enter another and yet another. This cycle goes on as a result of actions performed by the soul from birth to birth. But this "air" is not the same as we find in the universe; it is very different from that. The air in the universe is one of the five elements of nature like earth, fire, etc and is inanimate. The soul referred to as "air" does not contain any of the five elements of nature and is devoid of body. Another special characteristic of the soul is that it is immortal. It cannot be cut with any weapon, fire

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cannot destroy it, it cannot be drenched by water nor can it be dried by wind. It is because of these qualities that the soul is a wonderful entity.

Thus we have learnt that according to the Vedas, there is present in our body an element, which is indestructible, immortal and eternal. However physically strong a person may become and however well-armed he may be, no one in this world can ever cut or harm this element. No one can burn and reduce it to ashes. This element can not change, it is not subject to decay, it cannot be seen, felt or fettered.

A question then naturally arises, what is it that can be touched, caught and seen in this world? The reply is simple. What can be seen and touched is different from the soul. This entity is the physical body. It is the repository of the soul and the intellect. This serves the purpose of a car for the human soul. The physical body is mortal while the soul is indestructible and immortal. The soul is eternal, body is not. In Sanskrit language, the physical body is known as "sharir". The word "sharir" itself explains what it is. It means that it will definitely be destroyed one day or the other and disintegrate into its basic elements. At the time of death, the water element of the body will merge in the water of the universe, the fire element of the body will merge with fire or heat of the universe, element of air with the universal air and the element of space/volume will merge in the universal space/volume; and only the element of earth will remain on earth (land). This process of disintegration of the human body and merging of the various component elements into basic elements of the universe is referred to in the Vedas as BHASMANTAM SHARIRAM i.e. only the element of earth in the form of ashes will remain the residue of the body. Whereas it is said about the soul that it cannot be harmed or destroyed, wetted, dried or even burnt, the same is not true of the body, which can be harmed, cut, burnt, drenched and dried. The body is such that in the end only the ashes will remain.

In the 15th mantra of the 40th chapter of Yajurveda is contained the philosophy which is bound to instantly arouse in the human beings the feeling of detachment vis-a-vis the material things of the world. In that state of mind, a person is in a fit mood to quietly meditate on God, because there no longer remains a desire hidden deep within him to enjoy the things of the world. No longer does he want to see, taste, hear, smell or touch anything in particular. This

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

can however come about only when the individual can practise the mental and spiritual discipline explained so far in the preceding pages. Or else our position will just be the same as Yudhistra explained to Yaksha who had asked as to what was the most surprising thing in the world. Yudhistra had said "Every body in this world sees people dying and being carried to the cremation ground every day. Yet all of us feel that we will always continue to exist and our end will never come. There can be nothing more surprising than this".

Now when the spiritual aspirant has developed the feeling of detachment to such an extent that he loses all interest in the world, he often feels dejected although he remains composed. He is always in search of something which may save him from an alarming situation. He is always brooding, but does not find solution to the problems. If the aspirant is truly worthy and is earnest to know what to do, he may come across, by the grace of God, a learned guru to act as his guide, or he may get divine inspiration and this may satisfy him. At this stage, the Vedas say that he gets a divine commandment thus "O actionful and devoted aspirant, keep chanting OM, the holiest of God's names. Keep performing your duties religiously and truthfully and continue to chant OM."

Some of the devotees who are engaged in meditation often begin to feel that they have no action to perform. But the Vedas say "Do recite OM—the name of God, but do not stop from doing good deeds also. Your name is KRATU i.e. doer. Therefore, you should incessantly continue to do good deeds and also remember OM and meditate on HIM at the appropriate time." It is quite certain that, to the extent a person makes his actions useful for the welfare of others and is not attached to the fruits thereof, he will feel delighted in recitation of OM.

The Vedas say that if an aspirant cannot concentrate in his meditation even while chanting the word OM, he should remember the qualities of God. Vedas also say that the aspirant should ungrudgingly recite the word OM from the core of his heart. It is only then that he will be benefited. But what actually happens is exactly the opposite, because although we are thinking of God, we do not remember HIM from the core of our heart, but we are in fact seeking only wordly blessings in the form of wealth, fame and children.

Many a person say that they cannot get up early in the morning and meditate on God, because that is the best time for sleep. It is for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

such persons that the Vedas say "Do not under rate yourself, apart from God, your soul possesses unlimited strength. The moment you realise this strength, you will be able to accomplish everything. You should always remember that you are called 'air'. All the difficulties and obstacles of which you make such a loud mention, exist only so long as you move like mild air. The day you assume the form of a storm, all these hurdles and obstacles will get blown away. Therefore act with courage. Then there will be nothing left which you can not achieve".

If even then the spiritual aspirant cannot concentrate in meditation, the Vedas say "Recollect your actions and deeds. If your action or deeds have been a source of pleasure and happiness to others and if these have been of any good to them, repeat such actions or deeds throughout your life. If on the other hand, you can recall any action of yours which may have caused annoyance or harm to others, then in the presence of God, you should feel repentant for such actions because only such deeds have become a barrier between you and God. Break down that barrier at once. Take a vow or pledge never to repeat such bad actions and recite OM, personal name of God, which should always be dear to your heart. Then verily you will feel delighted and be able to concentrate in meditation.

The Vedas also advise that in addition to constant chanting of OM, the spiritual aspirant should always remember that his name is Vayu (air). Just as there is cross ventilation (of air) in a room, the soul will get out of the human body in the same manner as it entered. If this truth is always kept in view, a person will retain the sense of duty rather than attachment to the world. He will thus be able to enjoy his life in this world with a sense of detachment and renunciation and constantly proceed towards the realisation of God.

Elsewhere it is mentioned in the Yajurveda "You should get absorbed in OM." This means that OM should be installed in your mind at all times. In other words, you should always think of OM and chant OM. However, some people have misgivings as to how to meditate on OM who is formless. They argue that because GOD has no physical body, how can we meditate on HIM. According to such persons, meditation consists in establishing in their minds a lasting impression of some external object having a concrete shape and complexion. But, if we analyse the position, we will find that the situation is just the contrary. Meditation does not mean bringing into

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

our mind something external from outside, but it means expelling from the mind whatever is present therein. Acharya Kapil, the founder of the Sankhya School of Philosophy, has decreed that meditation means cleaning the mind of all objects of senses or pleasures. This means that the state of wakefulness in which the mind works through the sense organs should disappear. Even the stage of sleepfulness (when the person sleeps but the mind continues to wander around and a person has dreams) should disappear. In other words, it means that the aspirant should come to a stage of Sushupti (dreamless deep sleep) where the mind is completely cut off from the sense organs and becomes actionless and devoid of senses.

The human soul possesses two faculties. One works in this world through the astral and the physical body. This is known as external faculty. The other faculty works within the soul. It is known as internal faculty. Either of these two faculties functions at all times. The two faculties neither function simultaneously nor do they stop functioning at the same time. If one faculty is restrained somehow, the other automatically resumes functioning.

The way to stop the external faculty from functioning is to cut off the mind from the sense organs. To achieve this, constant practice of meditation is necessary. In this manner, the moment the mind gets cut off from the sense organs, the internal faculty of the soul is set in motion. Just as the entire volume of water of the river naturally starts flowing into the down stream channel without any special efforts to achieve this, the moment the sluice gates opening to the side canals are closed. Similarly when the external faculty of the soul gets blocked, the inner faculty automatically starts functioning.

If the spiritual aspirant continues to practise as explained above, he will surely soon find himself immersed in God. At this stage, he will enjoy eternal bliss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER FIVE

REALISATION OF THE INFINITE GOD AND SURRENDER TO HIM

Just imagine a hungry child who crawls all over the house in search of his mother. He gets tired crawling from place to place but does ultimately find his mother. He rolls at her feet and looks longingly at her. The mother also gets overwhelmed with feelings of love and compassion towards him. She picks him up and feeds him with her nector like breast milk. The child goes to sleep, as he satisfies his hunger and listens to her sweet lullabies.

Exactly similar is the position of a devotee who has been struggling to reach God. When the spiritual aspirant gets completely exhausted in his efforts to reach God to obtain his love and blessings, then he ultimately surrenders himself at the mercy of God. According to the Vedas the aspirant prays to God and addresses HIM thus:

"O, Lord, the embodiment of all knowledge and light, the leader of all beings, with so much effort I have tried to make myself fit for your love and grace so that I may be able to sing songs of your glory and realise YOU. Despite all these efforts. I am completely lost. I now surrender unto YOU, with the fervent hope that you will lift me up."

"O, God, YOU are the unique source of divine light. Lead me on the right path so that I may attain divine spirituality and acquire the highest bliss freeing me of all the feelings of pleasure and pain. Even after constant deep thinking, I have not been able to decide whether the path I have been travelling along for reaching my goal is right or wrong. Now I am leaving this for YOU to decide on the best path along which I may tread hereafter."

"O omniscient God, YOU know my innermost feelings, thoughts and emotions. Not one of these can I hide from YOU. Therefore please free me from whatever evil and wicked thought arises in my mind or whatever sinful act I may be likely to commit due to my wicked and evil ideas, so that I may become pure, sinless and pious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and able to whole-heartedly sing songs of your greatness."

"My dear Lord, I have a feeling that it is only my evils/sins that come in the way of my realising YOU and enjoying YOUR unbounded love and blessings. O, dear Lord, free me of these evils and sins. I am quite confident that, if, as a result of my constant endeavours and by YOUR unlimited grace, I get free of evils and sins, I will be able to mirthfully sing songs of YOUR GREATNESS."

"O, Lord, embodiment of all light, it is more than I can endure. I can no longer exist without YOU. Please have mercy on me, so that I may be able to whole-heartedly concentrate in my mediation and realise YOU."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER SIX

ULTIMATE REALISATION OF GOD

When the spiritual aspirant, full of devotion and enthusiasm in his search for God, ultimately surrenders to HIM, God takes compassion on him and he begins to feel HIS presence. God is an entity which can be experienced or felt by soul only. HE can not be experienced or felt by sermons or by any other method.

It is said in the Kath Upanishad:

"Not by mere lecturing can one find God, nor by mere listening to the sacred scriptures. He who commits himself to finding God, unto him does God reveal HIS true nature".

It means that God can not be attained by listening to discourses, nor by becoming scholar of sacred scriptures. The Upanishad says that God manifests HIMSELF before a devotee whom HE chooses. It becomes clear from this teaching of the Upanishad that blissful God gets to the devotees through HIS unlimited compassion only. But when does HE take compassion on any person and when does that person become worthy of it? The answer is very simple. Only when the aspirant's knowledge and action become sublime and he gets completely exhausted in his efforts to achieve his goal, does God take compassion on him.

The Rigveda also advises relentless efforts in the search for God. Not until one is really tired, can he say that he has upturned every stone in his search. This is a pre-requisite for the special grace of God. The psychology behind being completely fatigued in search of God is that the aspirant, just on the point of his giving up the effort in frustration, throws himself completely at the mercy of God, as was the case of the child referred to in the preceding chapter who surrendered himself to his mother. The Rigveda says: "A devotee does not become worthy of God's compassion, unless he gets completely exhausted in his effort to achieve his goal."

To such an aspirant who gets completely exhausted and

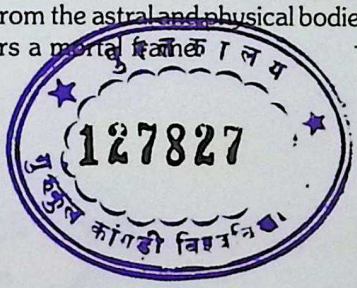
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

frustrated and is about to abandon his search, God advises: "My dear devotee! Truth is hidden behind a golden veil. I am unborn, non decaying, immortal, infinite, indestructible, eternal, pure and true. But the various pleasures and the dazzling brilliance of the attractions of the world have dimmed your eyes so much that you cannot recognise me. Take courage and cast off this golden veil. Withdraw yourself from these worldly pleasures. Cleanse your mind of all the attractions of sense objects. Only then you will be able to see ME. The stream of unbounded happiness will then automatically flow towards you".

"You have purified yourself in every way by following my instructions and seeking inspiration from me. You have freed yourself of all pleasures of sense organs. You are now in my presence. I am not only what you are at present experiencing or feeling within yourself. I am not only here where you are seeing me now, but I am also the entity in the Sun. Like the sky, I am here, there and everywhere pervading every nook and corner of the universe. There is no person, place or thing which is out of my pervasiveness. But virtue of my qualities, actions and propensities, I am the greatest of all, the mightiest of all and the best. No one is superior to me. OM is my best name indicative of my fullest possible glory. Whichever devotee seeks shelter in me, (as you have done) after having purified himself with unstinted devotion and truthful behaviour, he who keeps remembering me and he who meditates on me, I, being present in him, protect him in every way. I dispel the darkness of his ignorance. I enlighten his soul and free him of all pain and misery. I enable him to attain eternal bliss.

We have seen that, in this manner, by having realised and getting completely absorbed in the Infinite, Indestructible God, and being always in a state of ecastasy, feeling the happiness of "trance" even in the wakeful state, the devotee attains liberation. Ultimately, when the cycle of results arising out of his actions is fully completed, the devotee gets free for ever from the astral and physical bodies and his soul never thereafter enters a mortal frame.



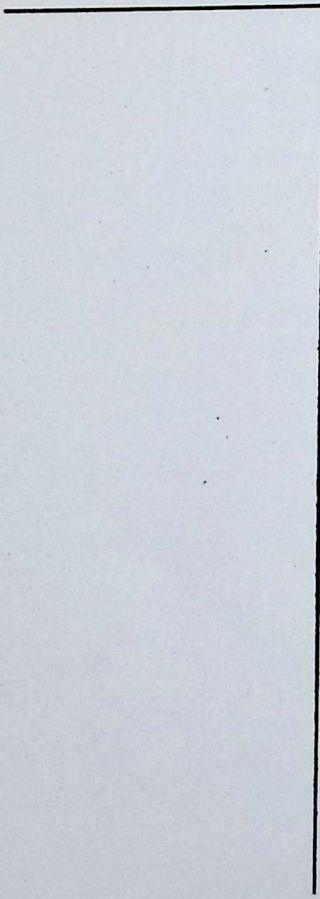
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

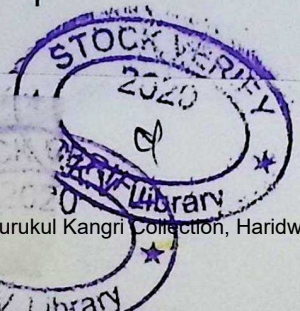
Digitized by Arya Samaj Foundation Chennai and eGangotri

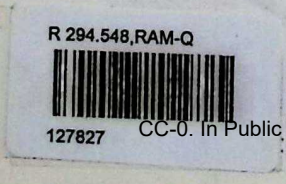
RA पुस्तकालय
गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या 294.548 VED-Q आगत संख्या 127827

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रतिदिन के हिसाब से विलम्ब दण्ड लगेगा।







CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY		
	Signature	Date
Access No.		15/7/11
Class No.		1/8/11
Cat No.		

RA पुस्तकालय

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

294.548

विषय संख्या VED-Q आगत नं० 12782

लेखक VEDALANKAR, RAM PRASAD

शीर्षक QUEST FOR THE INFINITE

दिनांक	सदस्य संख्या	दिनांक	सदस्य सं

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ved Rattan
Prof. Ram Prasad Vedalankar

Pro-Vice Chancellor / Vice Chancellor
Gurukul Kangri Vishwa Vidyalya, Hardwar

(Born : 7-1-1936 Demise : 1-10-1998)

Place of Birth : Thana in Malakand Agency Distt. Mardan (North West Frontier, Province of Undivided India)

Fathers' Name : Shri Ganga Bishan

Work Area : Uttar Pradesh, Madhya Pradesh, Andhra Pradesh, Delhi, Haryana, Punjab, Himachal, Jammu, Bihar, Rajasthan, Maharashtra (Mumbai), Gujarat, Nepal and America etc.

Education : Studied at Dayanand Updeshak Mahavidyala, Yamuna Nagar (District: Ambala, Haryana), for his Degrees of 'Sidhant Bhushan' and 'Sidhant Shiromani'. Thereafter he joined Gurukul Kangri Vishwa Vidyalaya, Hardwar, Uttar Pradesh and got degrees of Vedalankar and MA (Vedic Literature) & where later on he served this same organisation in the capacity of Pro-Vice Chancellor & Vice-Chancellor.

Literary Work : 60 Books in Hindi, 20 Audio, Video Cassettes besides publishing many articles in various journals.

Recognition/ Awards :
- ★ Acharya Goverdhan Shastri Memorial Prize by the Sanghar Education Society Trust, Jaipur in 1981.
- ★ Honoured by Dayanand Nirman Centenary Celebrations Committee, Ajmer, in 1983.
- ★ Vedrattan (Manad Upadhi) by Vishwa Ved Parishad in 1984.
- ★ Shanti Puraskar by Arya Samaj Shalimar Bagh, Delhi in '93.
- ★ Awarded in memory of Swami Shivmuni Paribrajak by Dayanand Sukhrani Trust, Kanpur.
- ★ Awarded by Arya Samaj, BHEL Hardwar in 1996.
- ★ Awarded by Vedic Yagya Samiti Sonepat (Haryana) in 1996.
- ★ Awarded by Nirdhan Niketan, Hardwar in 1996

Posthumously Awarded by :
- ★ 'Ved Vedang Puraskar' by Arya Samaj, Santacruz, Bombay
- ★ Shri Maharishi Dayanand Saraswati Trust, Tankara
- ★ Vaan Prastha Ashram, Jwalapur
- ★ Manav Kalyan Kendra Tapovan, Dehradun
- ★ Arya Samaj, Sawarup Nagar, Kanpur, etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar